Sinkiang from this time on. Under their kindly patronage a cosmopolitan scholarship developed in the Western Regions, and to it Arab, Khitan, Mongol, Persian, and Tibetan, as well as Chinese, contributed. The vestiges of learned tomes, once impressive shrines, and even whole cities that are buried in the sands of the Takla Makan are evidences even now of this once flourishing native culture.

Authorities of the New Sinkiang have been re-awakening the pride of the Wei-wu-erh people of today on the basis of this ancient kingdom's grandeur, and these Wei-wu-erh may indeed be the modern heirs of the Uighur traditions. Tu Chung-yüan, who is one of those who openly calls the Wei-wu-erh the original settlers of the province, says that they are distributed throughout the south and in much of the north, being especially strong around Ha mi, Kucha, Kashgar, and Khotan.

One of their principal centers is Kashgar. Perhaps these people are not as strict as some other Mohammedans in their observance of the principles of the Koran, but they do have great reverence for many Islamic rites and observances. They are of the Sunni sect, one of the two great branches into which Islam was split in 645 when the Caliphate was assumed by Ali, the Prophet's son-in-law, in the midst of a dispute over the succession which has remained heated ever since. Whereas the Kanjutis across the border in Northwest India are Shias and follow a leader who traces his lineage to Caliph Ali, the Wei-wu-erh of Kashgar are among the most loyal Sunni Moslems in Chinese Turkestan.

The Wei-wu-erh have deep-set eyes and high noses, and Chinese are inclined to group them racially with the Turks. The girls are often exceptionally beautiful, with eyelashes inclined upwards and with jet hair topped by cheery pompoms and quaint petite caps. Maturity comes early in Turkestan, and often these girls marry before they are fifteen. Betrothal is pledged by a girl's father and mother, and the ceremony is performed by the local *A-hung,* or priest. There is understandable gaiety on the occasion, and considerable piping and drumming. The bride finally is borne on a donkey to the house of her future husband for completion of the ritual. If the husband and wife do not prove

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

spray of beaten-gold flowers quivering on gold wire stalks, bunches of similar ornaments above each ear and huge gold filigree earrings. Their hair was in plaits, with a long black silk tassel attached to each plait. The dresses were of red, blue, emerald, plum, purple, pink and many other bright tints, and the sunlight streaming through the one window lit up a most wonderful picture.

"Two chairs had been placed side by side at one end of the room, one for me and one for the bride when she should come. One of the guests who came soon after me was another little bride, some relation of the family but not the girl for whose wedding the party was given. I was told that it was only her second appearance in public since her wedding, and it was perhaps for this reason that her reception was particularly pretty. All the ladies stood up, and as she was led from one to the other each gave her a kiss and shook hands Turki fashion, i.e. taking her clasped hands in theirs and then touching their own lips with a graceful gesture. She was only fifteen, I think, and terribly shy to begin with. She was led up to me and placed in the chair next mine for a few minutes, but she soon slid on to the floor and sat beside her younger sister, a talkative child of eleven who had been told off to fan me. A few belated guests were ushered in, and having shaken hands all round, were assisted to take off their outdoor caps and veils and immediately presented by our hostess with brand-new indoor caps, which unlike the outdoor ones have no fur or lining. Some of the women had brought their own and politely refused the offer of a new one; but it must add considerably to the expense of giving a party when you have to provide indoor caps to guests who have forgotten theirs! Tea was served, soon after I arrived in small china cups with sugar and no milk. Our hostess and her relations had none themselves, but spent their time handing round cups, filling them up with tea and spooning in sugar. There was one lady whom I could not take my eyes off, she was such a wonderful figure in her crimson satin dress with eight long plaits of hair hanging down from under her richly-embroidered cap, and fastened on to four of these long black silk tassels which swept the ground as she moved about. After the cups had been cleared away the musicians struck up and some of the ladies rose and danced in the usual way, one at a time; but soon the long narrow *dastarkhwans* or cloths spread on the ground for eating were put out once more and huge trays of peaches and nectarines were brought in. These disappeared in a marvellously short time and were followed by some more music and dancing, and at about half-past twelve the wedding feast began in earnest. The first course was a very popular one called the Wedding Dish, a sort of soufflé made of stiffly-beaten white of egg and powdered sugar, which is always eaten at weddings. It was served in small bowls with pieces of bread. The arrival of this dish was a signal for a temporary relaxation of the intense decorum which had hitherto characterized the proceedings. The children who had come with their mammas, and who had up to now been playing in the court-yard, crowded into the room or leant in through the wide windows, clamouring for some of the Wedding Dish. The heat became terrific. The hostess had disappeared, presumably to superintend the preparation of the special dishes which were to be served later on. The lady of the eight pigtails and other friends of the family, having

/The New Uighurs/

000 ing thick porridge and pilav, are eaten with the fingers.

563 291 c. Clothing

Men's clothing consists of a short inner robe (chapan) and white cloth trousers. A gray-brown or dark blue cotton robe is worn outside. The outer garment for winter is lined with cotton-wool or sheepskin. The man girdles himself with a dark blue, brownish or crimson cotton sash. In the summer the men wear skullcaps, which are taken off only when the head is shaved. In winter a warm hat with a wide band of fur is worn over the skullcap. Men wear high-heeled boots. When they go to the mosque to worship, or go to visit friends, they wear galoshes over the boots and leave them outside or in the entrance hall.

Women wear long white cotton shirts, narrow at the bottom. For convenience in nursing, the shirt of the married woman has a front opening trimmed with crimson or pink cotton ribbons. A girl's shirt buttons up the back. The outer garment is a long-sleeved robe reaching to the ground. Sometimes a wide-sleeved short jacket is worn over the robe. No sash is worn by women. Boots are similar to those of the men, except that they are fancier and tighter around the calf.

On hot summer days, both men and women wear only their inner shirts, and children run naked most of the summer. In spite of the fact that the ground is very hot in summer, both men and women usually go barefooted.

[302] The girls wear their hair braided in a number of tiny plaits tied with ribbons. Married women braid their hair and wear the plaits in front. Neither men nor women are often seen without hats. In summer the women wear caps or scarves tied onto the backs of their heads. In winter they wear fur hats similar to the men's. Veiling was a custom strictly observed during the reign of Yakub Bek, but it is now disappearing.

563 301 Like most of their sisters elsewhere, the New Uighur women love jewelry. For dress occasions they wear silver earrings mounted with gems, silver finger rings, and coral or glass beads. When flowers are available, they wear flowers on their heads.

563 276 d. Tobacco

Almost all the New Uighur men, and in fact most of the women smoke and chew tobacco. Pipes for smoking are massive wooden products of native craftsmanship. Hashish is used a great deal in the larger villages and towns, though not in the smaller settlements, and in the big towns there are special houses where hashish is sold.

3. Customs and etiquette

563 562 58 a. Marriage

Unlike the Kirghiz, whose brides are highly valued, New Uighur women are at a discount and no bride price is paid. Men can marry easily, and divorce their wives even more easily.

/The New Uighurs/

000 can marry easily, and divorce their wives even more easily. A
563 farmer seldom has more than one wife, but a city man usually
[595] has at least two, living in different parts of town. The marriage
[367] age for girls is twelve to fourteen; for boys, fifteen to sixteen.
[382] Matches are arranged by parents, and often the children have
[384] known and played with each other for years. Ceremonies are
563 performed at the girl's first marriage. Her parents invite all
585 their neighbors to a feast, at which the leaders of the mosque
are also present. Together the bride and bridegroom eat some
[152] bread dipped in salt water. Customarily the bride and her
mother weep and wail aloud during the ceremony. The mullahs
are paid a fee for performing the rites, and food and money are
given to beggars. All expenses are paid by the bride's family.
The only liability incurred by the bridegroom is the hagg-i-mihr,
a settlement for his wife. Theoretically the wife can claim this
settlement at any time before her death, but it is never claimed
except at divorce, and occasionally this old tradition is omitted.

A procession of musicians accompanies the bride, who rides a pony or donkey or walks in front of the others from the home of her parents to the home of her husband. When she arrives at her new home, she is lifted over the threshold by her husband and his relatives.

[556] Several days after the wedding, the bride's family, if wealthy, gives one party for the men of the two families, and one for the women.

b. Coming of age

563 Women do not reach their full social status until they are
562 thirty or older, when they attain the dignity of jawanlik. A
885 woman who has reached this age of discretion is called a jawan,
[302] and is privileged to braid her hair in two long plaits.

This coming of age is celebrated by a feast known as jawanlik toi, given by the husband. For the first time the woman appears with her braids, and wearing a special shirt known as the jawan-chi konglak. After this celebration she is more important in the home and commands more respect from others. She is also
[581] worth more on the marriage market, as the younger bride has a tendency to run back to her parents. A New Uighur man would rather obligate himself heavily to marry a good-looking jawan than to take a young girl. The word jawan can always be found
[533] in their love songs, as in the following example:
[539]

"Who is it who knows what health is worth?
Not the healthy man who has never been ill.
What woman is it that knows worth in a man?
Not the girl who has never been a jawan." (Skrine 1926:203)

c. Remarriage

563 Remarriage is not condemned in New Uighur society. The
587 average man is a lazy, good-natured, easy-going and rather

563 slow-witted fellow. A woman who is quick-witted, energetic and
587 above average in looks can exchange a useless or uncongenial mate for a better one with no difficulty. A New Uighur beauty can count her past fancies by her successive husbands, just as a horse-racing enthusiast in America dates his past life by Derby winners.

d. Ceremony of birth

563 The expected arrival of a child is kept a secret from all but
843 the husband, as it is believed that publicity may make the birth
844 difficult or even dangerous. The husband secretly summons the midwife, who utters some words during the delivery to drive away evil spirits and protect the life of the newborn.

563 On the second or third day after the birth of the child, the
846 parents are visited by close friends and relatives. All bring gifts to the baby. Men traditionally hope for male offspring, women for daughters. A newborn boy generally receives a cow, horse or sheep from his grandfather.

563 When the father summons a Mullah to name the baby, it is
852 the occasion for showing the child to close friends and relatives.
[553] When the baby is twenty days old, he gets his first bath. He is
[854] washed again after forty days, when his head is shaved for the
[302] first time. For the shaving, a few boys from five to ten years of age are invited, and one boy of gentle character whose parents are both living is selected to perform the gesture of shaving. The actual shaving is done by a man.

e. Funeral and burial

563 New Uighur ceremonies regarding death are more elaborate
764 than the Kirghiz ritual, though both peoples are of the same religious faith. When death occurs, relatives and close friends of the family are informed and invited to take part in the prayers and share the grief.

563 The corpse is left in the room where death occurred, and no
764 one is allowed to touch it. When the day of the funeral is set,
793 three mullahs are summoned to perform the ablution rituals. They undress the body and place it on folded doors. One pours water on the body, the second washes it and the third turns the body. If the deceased is a woman, the ablution rites are performed by an old religious woman. During the rites, no one but the mullahs may be present in the room.

When the body is cleansed, the mullahs dress it in three white cotton shirts. The inside shirt is short and has an opening in the front. The second is of the same style, but reaches to the knees. The shroud, which has an opening for the face, is placed over the shirts and tied at each end, leaving only the face uncovered.

Then the mullahs carry the body on a felt into another room and place it on a bed, and family members, relatives and friends

3:Cable & French M-5 (1926) 1927 AF13 Northwest China
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faces were not veiled, and they seemed to have considerable freedom. The flowing, white drapery adds greatly to the beauty of these tall, dark, handsome creatures, and affords full play for coquettish movements and tantalising concealment when once curiosity has been aroused. In the younger women a thick line of black joined the eyebrows over the bridge of the nose, and the face was framed by two long, shining plaits hanging over the breast. The feet were bare, and when indoors were thrust into a heel-less slipper, but when walking out of doors top-boots were usually worn, and sometimes blue velvet socks embroidered with sequins. The whole dress is finished off with a round, brimless cap, which worn over the veil keeps it in place. Hami has its own peculiar style, shape and decoration of the cap, and the initiated can distinguish it in a moment from the designs used in other cities.

Ever since the name of Hami has been known to the European nations, it has carried with it the report of the extraordinary hospitality of its people, and at the present day travellers may still count upon a friendly reception by its inhabitants. This is doubtless due in part to its peculiar geographical position, which might be compared with that of a lonely island in a wide sea, only that here the oasis is an island of green in the ocean of sand. The produce of this terraced and well-watered region is more than sufficient to supply its own population, and its parks, its streams and flowers, as well as the abundance of its vegetables and fruits, amply justified the name of the 'earthly paradise,' by which it had been described to us in Suchow.

The streets and bazaars fascinated us. Here were gathered men from all parts of Asia, mixing freely in the crowded thoroughfares, yet curiously segregated as to their respective trades and lines of commerce.